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COMMUNICATIONS.

The Decay of True Christian Godliness.

NO. 6.

By true Christian Godliness we mean, "a careful observance of the laws of God, and performance of religious duties, proceeding from love and reverence for the divine character and commands."

This definition embraces man's whole duty to God, to his fellow-man, to society, to government.

The man who commits a wrong against God, and the man who commits a wrong against his fellow-man, and the one who commits a wrong against society or government, all stand, morally, in the same category. That is to say, they cannot sin against one, without sinning against the whole.

I could consume the whole space allotted for this article, and much more, in elaborating this proposition; but that is not my object in stating it, but merely to use it as a kaleidoscope through which to examine the present moral condition of society and bring to view the ungodliness that stalks abroad through our land and ramifies all the walks of life—in religion, in business, in social life, in politics, and in government.

It is true there are thousands of Godly men and women all over the country, and for the sake of these, God continues to bless the country with beautiful seasons and rich harvests; but there never has been a period in the history of this country when there was so much ungodliness among persons professing Christianity.

The daily papers teem with accounts of crimes of every grade and character; frauds, embezzlements, burglaries, larcenies, rapes, assassinations, robberies, etc., committed by all classes, that is, by individuals belonging to all classes in society.

The deposing of a venerable bishop of seventy years, for a crime against one of his female parishioners in the West; the indictment and trial of a venerable minister of sixty for an attempt to murder his wife by poisoning, in the East; the embezzlement of nearly a quarter of a million from the Pullman Car Company in the West, by a confidential clerk; the forgery of a pious broker of a like sum in the East; the robbery of a bank of four hundred thousand dollars in New York on Sunday, in open daylight,—have all occurred in quick succession in the last few months, with thousands of lesser crimes, and yet they scarcely produce a ripple upon society.

It is not astonishing either that such is the case, when we think of the faith and practices of some of the fashionable churches in the land. For instance, a church was organized in the club-room of the Sherman House in Chicago recently with one single article of faith or creed, to-wit: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widow in their affliction, and to keep himself unspotted from the world." You can swear a little when things don't go to suit you, you can go to balls, you can play an honest game of poker, go to the races, and bet on the best horse, attend theatres, etc., etc., and no questions will be asked, provided you keep yourself "unspotted from the world"—that is, that you don't go with the rabble, the trash, but move always in the first circles.

You need not believe in future punishment, in salvation by faith or works, nor in election and the final preservation of the saints, nor in baptism, nor in transubstantiation, nor in administering holy union, or you may believe in all of them. That is your business—the church has nothing to do with these things. So you visit the orphan and widow in their affliction, and keep yourself above the rabble, the common people, the world, you have pure and undefiled religion, and you are safe. "Yes, I belong to the church, and I take the sacrament, and I am safe," is the "flattering unctious" which he lays to his soul.

In St. Louis a few weeks ago a fashionable church, being pressed for money, arranged to have an entertainment for the benefit of the church. "The Mistletoe Bough" was to be performed. Miss H., a beautiful young lady, was to act the bride. The ladies who had the matter in charge concluded that if they would report that Miss H. was betrothed to Samuel J. Tilden, the President elect, that the whole city of St. Louis would want to see her, and their house would be crowded, and the coffers of their church filled.

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NO. 1.

Accordingly the falsehood was published in the city papers. All done in the name and for the sake of religion! Professed Christians publishing a deliberate falsehood that they might raise a little money to keep up their church in "style."

"Why, I wouldn't belong to a church that wasn't kept up in 'style.'" "Style" is every thing, you know. I know a good city in our own State, that is famous for its churches and its Sunday-schools, that up to the 25th of September had escaped the yellow-fever scourge. It had a shot-gun quarantine against the world. Indeed, some of her people boasted that the quarantine was so close that "a rat couldn't get through." The 25th of September was set apart by the Governor as a day of fasting, humiliation and prayer to God to stay the scourge of yellow fever.

This goodly little city thought their quarantine would suffice without calling on God for aid. The fact is, they wanted no help from above; they were managing this yellow-fever business; and hence not a house in all that city, we are told, was closed; but business went on as usual. Three days thereafter Bronze John made his appearance in that city; and if the reader knows any thing of the panic among the Federals at Bull Run, or among Hood's army in front of Nashville, then he can form some conception of the panic in that goodly little city. And yet, in spite of this speedy depopulation, the pestilence spread with fearful rapidity, and death and desolation lurked in every breeze that fanned her deserted streets, and the grass grew in the streets of that city.

Oh! ye of little faith, "how often would I have gathered your children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate!"

CLT.

[This article and some others from the same writer have been on hand a good while. They have been crowded out by the pressure on our columns.—Ed.]

Church Development.

Horace Greeley once said, "The way to resume is to resume." The way to develop a church is to develop it—that is, go to work at it. If your church is doing nothing, and you are not satisfied at it, put a good religious paper into the hands of every member—that is the first thing outside of your preaching. The Christian who wants to do his duty and is not content "to live at this poor dying rate," can make no better investment than to subscribe for a good, live, religious paper. The preacher who has not felt the benefit of a religious paper in the hands of his members, in his ministry, ought, by all means, to try it. When your members begin to read of religious work outside of their own narrow acquaintance, they will have broader and more extended views of the Christian life—they will become ashamed of their want of activity, and they will take a new departure at once.

Then it will not be hard to induce these readers of the paper to go to the Association or State Convention, which is the next best thing in the way of their development. An incident or two will show this. The writer once begged a good brother to take an active part in the church's work, but to no purpose. He finally induced him to go to the association. He learned so much about Sabbath-schools and missions and education while there that he acknowledged to his pastor that he was ashamed of himself and his church. The next Sabbath he became Superintendent of the Sabbath-school, a position which he has filled with credit to himself for years—he is decidedly the most active member in the church—attends every meeting of his association, and is his pastor's most faithful adviser.

I know a preacher who took charge of a very weak church where the Methodists had a large membership. This preacher found them in a hopeless condition apparently. The first Sabbath he took up a collection to buy hymn-books—they were used to buying the hymn. Before he left he received the names of every family in the church, told them he was going to have one copy of their State paper sent to them, and when he came back the next month, he would expect them to have the money ready to pay a year's subscription. Every family did take the paper.

The preacher organized a Sabbath-school, got every cent they promised for preaching, the church sent messengers to the association who carried a good sum for missions, the result of every Sabbath's collections, and after awhile an evangelistic brother—none of your clap-trap evangelists, though—came along and aided the pastor in a meeting, and quite a number were baptized. The like hadn't been seen before in that church. The paper did about as much towards it as anything else, I mean, of course, under the blessing of God. It preached to them every week, and the pastor, once a month. There is nothing which will tend more to the development of a church than finding the secret that opens the purse. To do this the pastors must be faithful in declaring the whole counsel of God. If the Scriptures teach that "they who preach the gospel must live of the gospel," just stick a pin down there, and insist upon that. Don't be afraid to talk to them about money, it is not theirs, it is the Lord's, and you, as this ambassador, have a right to claim it. If they are real converts, and you show them "a thus saith the Lord," they will heed. We do not countenance dishonesty in men, why should we in churches? Strive to make them honest in money matters. If they owe you for last year and call you for this, don't accept till they pay you up. Preach about missions and call for money, tell them about the poor and call for money. The collection does them good.

If the love of the Master is in their hearts appeal to that, and the money will come. I once knew two young men who were members of a Hard-Shell church, who went to a missionary association. They never had seen or heard of the like before. They heard him appealing to the love of Jesus, which was supposed to dwell in every heart, for money to send the gospel abroad, to educate a young minister, to support an aged minister, to endow a college, and various other objects; they saw the congregation giving to every appeal and they could not resist giving themselves. They returned home "wiser and better men." They went to work and called a missionary brother to preach to them, they paid him for it, and before long their church will be represented in the missionary association.

As to how these churches can be developed where there is a do-nothing, don't-care preacher: The State Board will have to send them an evangelist. If the evangelist will go preaching, and talking of Jesus and His dying love, he will find a way into their hearts. By gently leading and particularly instructing them, being careful not to stir the "old Adam" in them, they can be won.

The question of Church Development has been a long while discussed, but there is much for others to say upon it.

W. B. CRUMPTON.

Christian Progress.

NO 5.

Courage and fortitude are closely allied, but are not identical. Courage dares, fortitude bears. Courage leads the soldier into the thickest of the fight, fortitude sustains him under the suffering he endures from the wounds received in the conflict. Heroism is a more general term, embracing both courage and fortitude.

I know of no element of Christian character in which there is more general deficiency among otherwise consistent Christians, than *Christian Heroism*.

When battling for the cause is necessary, how few there are in the front ranks! When suffering follows a conflict, how little of calm resignation do we witness!

This principle has as its source, confidence in God. Its effects are fearlessness in urging and defending the truth, and equanimity in times of danger and trouble. It preserves from rashness on one hand, and pusillanimity on the other.

Now, is it not true that a vast majority of our members feel that all they have to care for, as professors of religion, is their own welfare? The interests of the church, the cause of truth, which is the cause of God and the honor of God, are matters which others must attend to. When persecution or internal trouble comes to the church, such members are wont to shuffle off all responsibility. They have not the courage to take position, or fortitude to risk the odium of that position. Such members feel a consciousness of their inactivity, and if Christians indeed and not only in name, are so far from being content, that there is a constant struggle going on within.

Their religion demands activity, but their cowardice forbids it. The love they have for God and His cause prompts them to labor, and if need be, to fight for that cause, but the fear of the world or self-interest intimidates and keeps them from taking part in the work to be done. Thus a few courageous men, perhaps oftener women, have the work to do, the fight to make.

I should feel that I had helped the cause, if I could show how the *Christian heroism* of our brethren could be increased, and induce them to act upon the suggestions.

1. While young members, often a commendable modesty keeps them back, and unfortunately the habit thus formed of leaving all the work to others, adheres to them persistently through life.

I am more and more of the opinion that young members should be put to work as soon as they unite with the church, and thus be led to feel that they are church-members, not wholly from selfish considerations, but that they thus become "fellow-helpers to the truth."

The very fact that they are actively at work in the Master's cause, will serve to strengthen their *Christian heroism*.

2. A sense that God is their helper and defender must encourage timid Christians. The feeling that the work is to be done in their own strength, and if suffering follow, they have it to bear unaided, is well calculated to increase their intimidation; whereas, a feeling that the God, whose cause they advocate and defend, will be their helper, will excite their courage.

Let us see a few of His many promises, bearing on this subject. Rom. 8:26: "The Spirit helpeth our infirmities." Heb. 13:6: "We may boldly say, the Lord is my helper, I will not fear what man shall do unto me." Psalms 37:40: "The Lord shall help the righteous and deliver them."

Surely this is enough. "If the Lord be for us, who shall be against us?" F. COURTNEY.

MR. LEBRON, LA.

"Church Development."

My first communication from Texas (I hoped to have made you one before this) must be taken up with some correction of the impressions my ministry of more than thirty years has left in Mississippi. It the memory of my services serves now but to point a moral or adorn a tale; let it, at least, be correctly recalled.

In the RECORD of Dec. 19, 1878, in a communication under the above caption, your correspondent, J. L. P., after remarking that "omissionary pastors will make omissionary churches," claims that "on this point he is entitled to an opinion." He thereupon states that he was raised in the piney woods of Mississippi; that he was for six years a member of a church there, of which he speaks with somewhat sinister commendation; as, proud that they were Baptists, glorying in predestination and election, and salvation by grace alone, etc.; that the preaching was first-class, deep, and sound to the core, etc.; and adds, "But if during that six years the three pastors (for the church had three in six years) ever said one single word to the church about missions, he never heard it; and he attended almost every meeting, Saturday and Sunday. The consequence was that church, as a church, felt no interest in, and did nothing for, missions," etc.

Now, since J. L. P. is a minister well known to most of the readers of the RECORD, it is, I presume, known by many that the church he refers to is the Liberty church, Winthrop county, Miss., a member of the Louisville association. And it is also known, no doubt, that I am one of those ministers. I was pastor of that church during the years 1856 to 1861 inclusive, a part of which time J. L. P. was a member. I preached often to that church before that period, and after. I wish to vindicate this impeachment of my ministerial fidelity.

I would first remark that the Louisville association, originally organized on neutral grounds as to missions, early became decidedly missionary, for many years employed (and, I think, always paid) a missionary within her bounds, and contributed to Foreign Missions. I often preached the annual missionary sermon before the body, and took up respectable collections. After an absence of several years, in October, 1877, I attended the meeting of that association, when, upon the adoption of the report of the committee on Foreign Missions, a collection was taken up in the association for that object amounting, I think, to over

fifty dollars. There was then as fine a missionary spirit as I ever saw in any similar body in the State. It is true the churches and membership have always been mostly poor. I have often seen "their deep poverty about them to the riches of their liberty." The Liberty church ever bore an honorable part in these matters.

I do not suppose J. L. P. designed injustice by his remarks, yet he has conveyed a wrong impression, drawn on by the desire to illustrate his argument.

I would speak now of my *omissionary* pastorate. I have ever kept a diary of my preaching, and have written most of my sermons. These manuscripts I still have, and can therefore speak with certainty as to what I have preached, and when and where. In June, 1869, I preached to the Liberty church from II. Cor. 10:15, 16, on the theme, "The duty of churches to extend the gospel." But this was after the period of six years referred to. But in July, 1859, while pastor, I preached to the Liberty church from Ps. 122:6, on "Praying for the peace (i. e., prosperity, increase and extension) of the church." In this I must have spoken more than one word about missions.

In May, 1856, I used the text, I. Cor. 1:14, which must have led me to say something about missions. In many other texts, as I now look over the list, I recognize missionary topics which must have been noticed, at least incidentally. But Sept. 20, 1856, my text was III. John, v. 5 to v. 8 inclusive. The theme was the "Beloved Gaius," and I have just looked over the manuscript of that sermon. Allow me to present an extract to show how I spoke on missions in that first year of my pastorate of the Liberty church. Bro. J. L. P. may possibly not have been present then, but if he was he may have his memory refreshed.

Following the textual method, after speaking of Gaius, the commendation of his charity, the instances of it, the witness borne to it, the brethren and strangers, probably traveling ministers or missionaries who were the objects of it, &c., &c. I say not as I now write, but as I then wrote and spoke, now near twenty-three years ago: "That we might be fellow-helpers to the truth. The truth here is the gospel, the truth as it is in Jesus. This needs to be known in this world. It comes to be believed and believed among men through human instrumentality. It does not need help to exist as truth. It exists by its own inherent, divine right as firm and immutable as its author, God himself. But it has been sent on a mission of redeeming mercy, to accomplish which, it must make itself known and come to be believed. And since, first, 'Angels flow with eager joy to bear its news to man,' and its incarnate Author walked the earth in flesh and blood, the truth can travel only with human tongues, and make itself known only by human instrumentality. Those who, as ambassadors for Christ, go to proclaim the gospel among the heathen, are helpers to the truth. They give it feet to walk, a mouth to speak, and hands to labor in its earth-encompassing, world-wide mission. Theirs is an enviable privilege, helpers to the truth. They shall shine as the firmament, yea, they that turn many to righteousness, as the stars forever and ever. They are helpers to the truth, helping it at the cost of many painful sacrifices in leaving country, home and friends and going to unhealthy climes and among barbarous savages, depriving themselves of the luxuries and conveniences of life, with no prospect of earthly remuneration. There is, indeed, in Christian countries, some measure of applause given to the missionary; but he leaves all this behind him when he goes to be immured in heathenish darkness. The only reward he can propose to himself in this life, arises from the consciousness that he is a helper to the truth. This it is his privilege to be, and at the resurrection of the just, will be the ground of his rejoicing that he has been.

"With much less cost and sacrifice we may all become fellow-helpers to the truth. Ministers at home or abroad, in Christian or in heathen lands, are helpers to the truth, and all who assist to sustain and uphold them help to accomplish what they effect, and are fellow-helpers to the truth. 'We ought to receive such to the truth.' We ought, he says, to receive them to our sympathy and support, i. e., to encourage them to go and preach and contribute of our substance to their support while so doing, they co-operating with them in the work of the world's conversion. The means by which the

truth is to be helped to its conquest of the world to the obedience of faith, is primarily and directly, the preaching of the gospel. But this is a great and diversified work. The gospel is, in fact, preached by what ever means a knowledge of it is made known to men, by speaking or by writing. Its proclamation by the voice of the living minister is a work to which others may contribute in many ways. The preparation necessary to fit a minister for his office, or to qualify him for the efficient discharge of it—the acquisition of a competent amount of general knowledge, or an acquaintance with the language of the people to whom he is to preach, and a provision for his support while so engaged, are not merely important, but essential, parts of the work of preaching the gospel. Those who contribute to the endowment of colleges and theological schools, or to the friends of ministerial education societies; or who contribute toward furnishing ministers with books, all these are, with them, fellow-helpers to the very sermon they deliver and to the truth they preach.

"The Christian benevolence of the present day, in its efforts to advance the cause of truth, and true religion, is acting upon the most efficient plan of a division of labor. There are publication societies, book depositories and colporteurs, by means of which Bibles and such books and tracts as ably vindicate and establish 'the faith once delivered to the saints' are printed and distributed among the reading millions of earth. There is an association specially laboring to procure a correct revision of the English Scriptures, that the pure word of God, without any mixture of error, may be given to that increasingly large population of the earth who speak the English language. There are societies organized to assist in the education of ministers. Colleges and theological schools yearly sending out efficient laborers in the vineyard of the Lord. There are boards for conducting missionary operations at home and abroad, among the destitute of our own land, the Indian and the distant heathen in China, Africa and elsewhere. All these agencies systematized and connected by conventions, associations and churches appeal to the sympathies and the purses of all who would become fellow-helpers to the truth. Do I err in applying this to these various organizations, and saying we therefore ought to receive such and help on the pure truth of God's grace to a sin-ridden world?"

"Ought we not to be ambitious of becoming fellow-helpers to the truth? Are we willing that others shall have all the glory of this? Though enough should be done without our aid, will we suffer it done without having a hand in it ourselves? With who will they be fellow-helpers? Those thus laboring, whatever the covetous or the censorious may say, are the excellent of the earth, with whom should be all our delight. If the churches embrace in their fellowship all the truly pious, these benevolent enterprises elicit the active sympathy of the best in the churches, the most devoutly pious and philanthropic. We shall have for our fellow-helpers, those of whom it may truly be said 'the world is not worthy.' Have we no desire for such fellowship? Would we not be found in their society? Not only shall we thus concur in effort, with the very elect of God's sacramental host on earth in all ages, the goodly army of apostles, prophets and martyrs; we shall also have the fellowship of holy angels. They are 'ministering spirits sent forth to minister unto them which shall be heirs of salvation.' One of them said to John, 'I am thy fellow-servant, and of thy brethren, the prophets.' Is it to be doubted that they are still employed in holy ministries? While we are helpers to the truth we minister to the heirs of salvation, and are fellow-helpers with angels.

"But let us not forget Him who is the great exemplar of all good—the Lord of glory. Jesus said, 'Henceforth I call you not servants but friends; for ye are my friends if ye do whatsoever I command you.' A saying of the Lord Jesus, an apostle bids us remember was, 'It is more blessed to give than to receive.' Giving, we are fellow-helpers with Him to His own truth. We are co-laborers together with God. Are these considerations not enough to arouse our most hearty efforts and sacrifices towards the world's conversion? The cause of truth is the cause of God, shall it not be ours? Jesus died to establish his church that it might be pillar and ground of the truth. The Holy Spirit came to abide with the church forever, even the spirit of truth. Do we love

Christ, His cause, His church, His truth? Will we not hold fellowship with our brethren, the children with us, of a common Father, the purchase of our Savior's blood, who with us have 'one faith, one Lord, one baptism'? O, the fellowship of kindred minds, the communion of saints! how glorious the prospect of re-union with them, 'the general assembly and church of the first born which are written in Heaven'? Did we ever sing,

"I love thy kingdom, Lord?" But enough; so I preached and so at least some heard in the Liberty church in 1856. If in any thing I was an omissionary pastor I was not sensible of the fact. I took them to record in parting that I had not shunned to declare unto them the whole counsel of God.

W. H. HRAID.

BRAZOS CO., TEXAS.

The Duty of Pastors in Epidemics.

The great epidemic of 1878 has attracted some attention to the above subject, and I think it should be discussed and some understanding arrived at with regard to it.

It is a popular idea that a pastor should never run away from pestilence, but remain with those who cannot leave. Is this the correct idea? In order to decide this question we must have regard to several things involved therein, the first of which is "the pastor's duty to God," as His minister.

The Scriptures do not, of course, say any thing especially bearing upon this question, and we are, therefore, left to inferences as to their teaching; but I think we may safely assume that, if the glory of God is subserved, and the interests of Christ's kingdom advanced more by the pastor's remaining than they could be by his leaving, then he certainly should remain. Now, is this the case?

The minister can accomplish nothing in the way of the conversion of sinners during an epidemic. I have only to appeal to the experience of the pastors last summer to establish this proposition. In yellow fever, especially, physicians object to, and I believe, positively forbid, a minister's exciting a patient by talking of death and its consequences to the unconverted.

The ministrations of the pastor by the bedside of the dying Christian are all very well under ordinary circumstances, but I presume no one, not a confirmed ritualist, would claim that any real good is accomplished thereby.

The holding of religious services, even the ordinary funeral services, is not thought of. If this is true, (and who can deny it?) I ask, in what way is God's glory subserved, or the interest of Christ's kingdom advanced by the pastor's remaining in an infected place?

Does the pastor's duty to his church require him to remain? I do not think that a pastor owes any duty to his church that is not comprehended in his duty to God; and, therefore, if duty to God does not require it, duty to his church cannot. If it is argued that the pastor, as the employee of the church, should remain, I would assume that all other employees are under the same obligation to remain at their posts.

Perhaps some one will say, "The Christian minister should remain to nurse the sick, bury the dead, and care for the needy." If so, why not the Christian layman do the same? Why are these duties made to devolve peculiarly upon ministers? I think we have good authority for saying that such duties do not devolve upon ministers. (See Acts.)

The Catholic priest must remain with his flock, for it would be a terrible thing to a Catholic to die without the offices of his priest. But the Protestant Christian is no more certain of Heaven on account of the presence of his pastor at his bedside.

But I think this subject presents another phase. Are there not times when it is the pastor's duty to leave? Let us recall some cases that occurred last summer. A pastor has a family depending upon him; he is all they have to look to for food and raiment; an epidemic comes, that pastor remains and does all that he can for the sick and dying; at last he is taken down and dies, leaving a helpless, dependent family. Was it his duty to do this? I answer, NO. Again: A pastor is in easy circumstances; he has his family provided for, in the event of his death; he determines to risk his life and remain at his post during an epidemic; his wife and children may suffer untold agonies of anxiety about him, but he feels that he must stay; for what? because it is his duty, or that he can do good by staying? No, but in obedience to the unreasonable demands of popular sentiment.

How many of the noblest men, of all Christian denominations, have sacrificed their lives within the past eight months to this juggernaut of *sixtiary*, misnamed duty.

The minister (and the layman, for that matter) should be willing to lay down life and all for Christ, but let us see that it is *for* Christ: If duty to Christ does not require the

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sacrifice, then it is folly, aye, worse, it is sinful to make it.

JNO. T. BUCK.

JACKSON, MISS.

[It was our purpose to write something on this subject, but our correspondent has so aptly stated our views that we simply endorse the foregoing as, in our opinion, the true view of the case. Last summer thousands of lives were lost through a neglect of the dictates of common sense. During the late war we saw a comrade killed by exposing himself to danger when he could do no good. He did wrong. We are responsible for our lives. There are times when a pastor should stay in the midst of an epidemic, but he should remain there more as a citizen than as a minister. It is time the public were correctly taught on this subject.—Ed.]

Brother Everett on Atonement.

I have read, in the RECORD of January 9th, Bro. Everett's article on "How Christ makes atonement," with the editor's endorsement in the main.

The gist of the matter, as maintained, is that Christ did not make atonement on the cross, but is *now* making atonement, that is, makes atonement upon the repentance and confession of each sinner. Or, to put it thus: He makes, *not one* atonement for sins, but as many atonements as there are persons saved.—That Christ only makes atonement when the sinner confesses his sins, and is equivalent to pardon.

With reference to this question, I have taken up my pen, not to discuss atonement, but to make a few suggestive remarks. It may be in the future necessary to vindicate the view of atonement as believed and maintained by the great Baptist family from time out of mind. "Remove not the ancient landmarks, which thy fathers have set."—Solomon.

In my early ministry most of my ministerial associates were of the way of thinking, whose opinions I readily adopted. After years of study and research, I am satisfied that said view of atonement is not sustained by the word of God, and is of modern origin—is a new departure from the *old beaten path* trodden by the fathers.

Who can improve upon the views of Alexander Carson and Andrew Fuller? They have been admired among Baptists for soundness of faith. They are greeted as apostles of correct thinking. Then there are scores of names of our own country, whose memories we cherish, to whom Baptists are more or less indebted for uniformity of faith and practice, whose views accord with those of Fuller, and as set forth in the New Hampshire declaration of faith, and in church books all over the country.

Brothers have, in my judgment, *owned this new doctrine* to escape being *impaled*, as they imagine, upon one of two horns of a dilemma, to-wit: The doctrine of *unconditional election* and *Universalism*.

Said a brother to me once, "If Christ made atonement on the cross, either the doctrine of unconditional election or Universalism is correct, neither of which I believe."

As a Baptist, I believe that the doctrine of *unconditional election*, as always believed by Baptists, is true.

When a brother rejects in the main Andrew Fuller's view of atonement, he generally is found to be somewhat *awkward* with reference to the doctrine of *unconditional election*. It is not intended here to say that Bro. Everett and our editor are afflicted with this *weakness*, but when they undertake to say that, upon the repentance of the sinner, Christ at that moment does something in heaven that renders (expiates) God propitious, it looks a little that way. When I believed as Bro. Everett does, I thought the doctrine of predestination a monstrous doctrine, and it would never do to be a Universalist, one of which I concluded I must be, if Christ made atonement on the cross.

I will only say by way of parenthesis, that the Hebrew term which we translate atonement is *cofer*, which is said to signify as a verb, to cover; and as a noun, a covering. In order to cover, is it not evident that *covering* must first exist?

Is it possible that the *covering*, which is to protect the sinner from *coming wrath*, is yet to be wrought? Is God propitious (placable) now to the world? Or is He yet to become so? These suggestions are submitted for the serious consideration of those who think.

A. H. BOORR.

[NOTE.—We did not mean to commit ourselves to what is called the progressive view of atonement. We do not entertain that view, nor are we in the least troubled with any weakness on the subject of election. We accept with all heart, and we glory in the election of grace as the only ground of our own personal salvation. Or, to be explicit, we believe in that election that finds nothing in man to rest upon, but that proceeds entirely from the grace of a sovereign God.

As to the idea that atonement was made on the cross, we think all who think that way have the misfortune to differ from the Scriptures. We respect Fuller, Carson, and scarcely less our Bro. Booth, but we respect the apostles and prophets more. We invite Bro. Booth to present his views.—Ed.]

FAMILY CIRCLE.

CONDUCTED BY
MRS. J. B. GAMBLELL.

AT THE LOOM.

GUNNIE PACKED.
She stood at the loom, and
And with a steady hand,
For her task would soon be done,
And the day was bright and long,
So she worked at her pattern, rose red,
And trailing vines, but she thought in
And where the sweetest grew in the distant
And of pleasant shade where the old oak
stood.

She stood at the loom,
And with a steady hand,
And her eyes grew tender and sweet,
As she thought in the whispere,
Strong men mounted with lance and spear,
Then a chase with hounds and a flight,
But she thought of the wife of her lover,
And whispered softly, "He comes to-night."

She stood at the loom,
And with a steady hand,
And a watchful eye on the twain
Without, at play in the sand,
Stripes of warm, dark color wrought,
And every thread with hope was fraught,
"Some day," she thought, "my lad will be
great."

And my little girlie a nobleman's mate."
She stood at the loom,
And with a steady hand,
And a watchful eye on the twain
Without, at play in the sand,
Stripes of warm, dark color wrought,
And every thread with hope was fraught,
"Some day," she thought, "my lad will be
great."

And she dropped her chin on her wrinkled
breast.
At silent, invisible loom,
Always morning and night,
With tender care wrought fine
Who was hidden from human sight,
Tangled and broken threads wrought fine,
And his finished web was fair to see,
For he gathered the hopes that were
lost in vain.

The History of a Hymn.

"MY FAITH LOOKS UP TO THEE."

"Behold the Lamb of God."—John 1:29.
My faith looks up to Thee,
Thou Lamb of Calvary,
Savior divine,
Now hear me while I pray,
Take all my guilt away,
Oh, let me from this day,
Be wholly Thine.

May the rich grace impart
Strength to my fainting heart,
My zeal inspire;
As Thou hast died for me,
O may my love to Thee,
Pure, warm and changeless be,
A living fire.

While life's dark maze I tread,
And grief's sad mists I read,
Be Thou my guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray,
From Thee aside.

When death's life's transient dream,
When death's cold, silent stream,
Shall o'er me roll,
Blest Savior, then, in love,
Fear and distress remove,
O leave me still alive,
A ransomed soul.

A year or two after this hymn
was written, and when no one, as
far as can be remembered, had ever
seen it, Dr. Lowell Mason met the
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in connection with his new work,
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The little book containing it was
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he earnestly exclaimed, "Mr. Palm-
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many good things, but I think you
will be best known to posterity as
the author of 'My Faith Looks up
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number, too, would render it im-
possible. He has told, however,
two or three touching incidents
which may serve as examples.

During the late civil strife, and on
the evening preceding one of the
most terrible battles of the war,
some six or eight Christian young
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Poverty in Two Aspects.

Assuredly, the most painful pov-
erty is not that which conditions
which change poverty—that utter de-
stitution whose needs are apparent to
every eye, and whose subjects and
no shame in begging.

Far beyond this in misery we
would rank the poverty which has
not been always poor—the suffering
of some proud, sensitive soul, unac-
customed to pinch and to contrive,
and keenly alive to the minutiae and
inconveniences of life. Who does not
know such an one? and how inex-
pressibly sad and pitiful the attempt
at "keeping up appearances" become
to a sympathetic heart! The mended,
shabby gloves; the carefully
turned dress; the faded flowers in
the weather-worn bonnet—above all,
the shadow of anxiety in voice, and
silly, and manner—these are the
marks of the poverty which makes
our meetings full of pain. And how lit-
tle does the actual beggar suffer in
comparison with the virtues of the
latter! The former is a creature of
these changed ways. The sharper
sting of poverty is reserved for
those who have but newly made
acquaintance with it, for they alone
are capable of feeling the most ter-
rific of all evils. It is a sad truth
that in these troubled and uncertain
times this downward step from pros-
perity to poverty has been taken by
many, and that the friends who
are the friends who altered circum-
stances touch us with loving sym-
pathy, all the more tender sometimes,
because it may not be apparent.

For this is the poverty of the mis-
er of such poverty—it must be ig-
nored. Sickness, accidents, death,
call out words of pity and affection,
but want of money—want of money
on one side, indifference on the other,
prevent any confidences, restrain any
consolations, and force us to be po-
sitely unkindly of reverses that
make our hearts ache. The poor
man may say, pity the sufferings of
the poor whom you can relieve, but
let your deepest compassion go to
those whose privations may be
guessed at, but can never be told—
the poor who have been rich.

Transfigured Sorrow.

You may not know how it is sup-
pressed the pearl is formed. A grain
of sand, or some foreign substance,
getting entrance within the shell of
the oyster, irritates its sensitive body,
which, having no power to expel
the cause of pain, covers it with se-
cretion, and by degrees rounds off
all sharp angles, molds it into a
sphere, and finishes it with a po-
lished surface. Thus it accepts the
inevitable presence as a part of its
life, and when it dies yields up a
smooth and perfected gem, lovely
with the tints of the skies, a jewel
whose worth is far beyond the pain
that gave it existence.

God often introduces into human
life some element of discomfort,
unrest, or suffering, a thorn in the
flesh that cannot be plucked out,
a burden that must be borne, a daily
cross that is the source of an in-
ward development, the growth of
grace which at the last proves to be
the crowning, adorning attribute of
his character—some special trial, or
trial, or trial, or trial, or trial, or trial,
which, rounded out to perfect sym-
metry, reflects the beauty of heaven.
—Christian Weekly.

Capturing Ostriches.

The greatest feat of an Arab hunt-
er is the capturing of an ostrich,
and he is very cautious and shy, and
living on the sandy plains, where there
is little chance to take it by sur-
prise, it can be captured only by a
well-planned and long continued
warfare with the swiftest horse.
The ostrich has two curious habits
in running, when alarmed. It always
starts with outspread wings against
the wind, so that it can see the ap-
proach of an enemy. Its scent of
smell is so keen that it can detect a
person at a great distance, long before
he can be seen. The other curious
habit is that of running in a circle.
Usually five or six ostriches are
found in company. When discov-
ered, the hunters, mounted on
fleet horses, pursue the birds, while
the other hunters stand by and gal-
lop away at right angles to the course
the ostriches have taken. When these
hunters think they have gone far
enough to cross the path the birds
will be likely to take, they gallop
over some rise of ground for their
approach. If the hunters hit the
right place and see the ostriches,
they at once start in pursuit with
fresh horses, and sometimes they
bring down one or two of the birds;
but often one or two of the fleet
horses fall, completely tired out with
so sharp a chase.

Listening to Evil Reports.

The longer I live, the more I feel
the importance of adhering to the
rule which I have laid down for my-
self in relation to such matters:
1. To hear no evil report of any
man, but to be true to the truth of
the matter. 2. To believe nothing of the
kind I am absolutely forced to it. 3.
Never to drink in the spirit of one
who circulates an evil report. 4.
Always to moderate, as far as I can,
the unkindness which is expressed
toward others. 5. Always to believe
that, if the other side were heard,
very different account would be given
of the matter.—*Care's Life of*
Simson.

It ought to be the great care of ev-
ery one of us to follow the Lord fully.
We must follow Him universally,
without dividing; uprightly, without
dissimulation; cheerfully, without
reluctance; and constantly, without
declining; and this is following
Him fully.—*M. Henry.*

FARM AND HOUSEHOLD.

Alderney Cattle.

All imported cattle, with the ex-
ception of the hardy Scotch Ayrshires
and the bigboned English Durhams,
find their way here from the Channel
Islands, south of the English coast
leveled in a deep bay running into
the northwest coast of France, rises
a bunch of rocky islets. But four of
these are inhabited. But three of them
have had their names waited over the
seas. Sark is not noted for its cattle
nor for anything in particular, but its
family and its dependents living there.
Alderney has for its inhabitants the
government officers of the harbor
of refuge and a few fishermen. Guernsey
has a thriving, seafaring population.
Jersey has a perfect little colony
of its folk as gentle bred as the
cattle—and that is no slighting com-
parison. These little side channel islands
possess a verdant almost tropical, a
people still clinging to the old cus-
toms of the island, and a few of the
names waited over the seas. Sark is
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